

LXXXII.

MEMOIRS

OF

LITERATURE.

MONDAY, October 8. 1711.

I.
THE THIRD and Last Extract of
the 1st. Volume of the BIBLIO-
THEQUE CRITIQUE.

XIX. **T**HIS Chapter contains some Reflexions upon the *Alexandrian* Copy of the Septuagint. *M. Simon* wishes that whoever undertakes to print that MS. would do it more carefully than those, who put out the MS. of the *Vatican*. The latter (says he) did not sufficiently distinguish the Corrections of the Revisers from the first and true Readings; which is the Reason why we have not in some Places the true Original of that Manuscript, but the Emendations of the Criticks. Every body knows it has been the Fate of most *Greek* and *Latin* Books to be spoiled and disfigured by those Men, who pretended to render them more correct. 'Tis therefore necessary to observe, whether the *Alexandrian* MS. contains some Corrections of that Nature, that they may be carefully distinguish'd from the True and Genuine Readings. The MS. of the *Vatican* appears to *M. Simon* more valuable than the *Alexandrian*, in which (says he) many Additions have been inserted.

XX. The next Chapter affords nothing that can be acceptable to the Readers. It runs only upon some Letters written against *M. Arnauld's* Book, entitled, *De la frequente Communion*, and upon his Doctrine concerning Penitence.

XXI. Every body does not know that there has been an Order of *Jesuitesses*. Several Women in some Parts of *Italy*, and elsewhere, who call'd themselves by that Name, formed a Society under Pretence of Living a Religious Life, without any Approbation of the Holy See. They took a particular Habit; they had Buildings like Colleges, and Probation-Houses: Besides, they appointed a Woman to be their Superior-General, whom they called *Provest*, and made the Three Vows of Poverty, Chastity, and Obedience, without Confining themselves to a Monastick Life. They went up and down to promote the Salvation of Souls, and did several other Things inconsistent with the Weakness and Modesty of their Sex. Nay, they ventur'd upon some Things, which Men of great Experience, well Skill'd in the Holy Scriptures, and Eminent for the Purity of their Lives, will hardly undertake with-

out great Circumspection. Such was the Character of those *Jesuitesses*; as it appears from a Brief of *Urban VIII.* dated in *January 1631.* and printed at *Rome* in 1632. whereby that Pope commands his Nuncio in the Lower *Germany*, and some Bishops, to suppress that Order, looking upon it as a Thing of great Moment. 'Tis to be observed, that *Urban VIII.* was then angry with the *Jesuits*, who perhaps were not concern'd in the Establishment of that Community.

XXII. This Chapter contains an Answer of *M. Simon* to a Piece publish'd by *M. Arnauld*, against his *Historical Account of the Belief of the Eastern Nations*. I find nothing in it that deserves to be inserted here.

XXIII. The next Chapter is an Extract of a Manuscript Relation concerning the Election of the *Greek* Patriarch in the Year 1671. with some Reflexions upon the Present State of the *Greek* Church; written at *Constantinople* the 15th of *December 1671.*

All the *Greek* Bishops and Archbishops are very Ambitious of being raised to the Dignity of a Patriarch. In order to it, they get as many Friends as they can at the Court of the Grand Signor, and make it their Business to give an Ill Opinion of their Patriarch to the People and the Clergy, that they may proceed to a New Election, which is perform'd in the following manner. The Grand Vizir sends for the Metropolitans, and asks them whether they really design to elect a New Patriarch; and for whom they will vote? Afterwards he asks them whether they are pleas'd with their Election? And then he approves it. When *Dionysius* Archbishop of *Larissa*, the present Patriarch, was elected by the Bishops, the Grand Vizir told them; Remember that you have elected him; and that therefore you must not think of making a new Change, whilst he does nothing to the Prejudice of his Highness. Afterwards he forbade them upon pain of Death to make any Cabals with such an Intent; telling them in a reproachful manner, that they were wretched Fellows who destroy'd their own Church.

When the New Patriarch has received his Patent from the Grand Vizir, the Bishops who have elected him, go to *Constantinople*, to perform the Ceremony of the Exaltation in the Great Church. At the Exaltation of the present Patriarch, an Officer read a pretty long Paper written in modern *Greek*, containing the Reasons why a Patriarch ought carefully to discharge the Duties of an Universal Pastor; and then he inveighed against *Parthenius*, the depriv'd Patriarch, charging him with several Crimes for which he desired that the Clergy would excommunicate him. Three Metropolitans were the first who thun-

N n n

der'd

der'd out a Sentence of Excommunication against him; and then all the other Bishops did the same. Those who had been instrumental in the Promotion of *Parthenius*, were also excommunicated. The People were invited by the Chief Bishops to curse the infamous *Parthenius*; whereupon they sent him to the Devil with Horrid Imprecations.

The Excommunication being over, an Officer fetch'd *Dionysius*, who had not been in the Assembly all that time; and when he came to the Entrance of the Choir, the Archbishop of *Heraclea* went up to him, carrying the Patriarchal Staff; and having made a short Speech, declared to him that he had been chosen Patriarch with the Unanimous Consent of all the Metropolitans and Bishops, and might take Possession of that Dignity. *Dionysius* answered, That he was unworthy of such a High Station; but since it was God's Will, he would submit to the Orders of the Clergy. Whereupon he took the Cross from the Hands of the Archbishop, and then sat upon the Patriarchal Throne, and received the Homage of the Bishops, the Inferior Clergy, and the People, with the usual Acclamations, *πῶς αὖτε ἐν, Long live the Patriarch*. This Ceremony was attended with Divine Service and a Sermon.

Methodius, who had been deposed by *Parthenius*, affirmed, That when he came to the Patriarchal See, he found it in a Debt of above Three Hundred Thousand Crowns; and that for the Space of Three Years, or thereabouts, that he was a Patriarch, he acquitted Two Hundred Thousand Crowns. But because the Person who designs to be elected in the Room of another, is to give a Present of a Hundred Thousand Crowns to the Grand Signor and his Ministers, *Parthenius* was obliged to give that Sum, and a Hundred Thousand Crowns more, by reason of some other Cabals. Thus his Election cost Two Hundred Thousand Crowns: And therefore the Patriarchal Church being answerable for it, was clogged in *Parthenius's* Time with a Debt of Three Hundred Thousand Crowns, besides the Interest, which is Exorbitant; for upon such an Occasion, the Patriarch borrows Money at Forty and Fifty per Cent. for fear of being disappointed. The *Turks*, who drive that Trade, are no sooner reimbursed, but they solicit another Metropolitan, offering him Money at the same Rate: Afterwards that Money is paid with the Revenues of the Church; and if the Patriarch is not able to acquit the Debts of his Church, his Successor is bound to do it.

In order to pay those Debts, as soon as the Patriarch is elected, he sells all the Bishopricks and other vacant Benefices to those that bid most: And if any one offers more than those that are actually possess'd of them, he is elected, and others are deprived, unless they pay the Overplus. The *Greeks* deal with Benefices as we do with Farms. Besides, the Patriarch requires certain Sums to be paid yearly, from all the Bishopricks, Cures, and Monasteries in his Jurisdiction. The Bishops, on the other side, are paid for Ordaining the Priests, and the Priests sell the Sacraments. There are, for instance, some Bishopricks taxed a Thousand Crowns a Year, and the Livings and Convents are assessed in Proportion. There are about a Hundred and Fifty Bishopricks in *Greece, Asia Minor, Thrace*, the Isles of the White Sea, *Albania, Bosnia, and Bulgaria*, that depend upon the Patriarch of *Constantinople*. Vast Sums are yearly collected; but that Money goes thro' so many Hands, that there is but little of it brought into the Coffers of the Patriarch. He has not the Management of that Money. A Synod, consisting of the Metropolitans, and of some Elders of the People who have some Offices in the Patriarchate, regulate, together with the Patriarch, all the Taxes laid upon Benefices, and receive them to pay the Debts of the Church. The Patriarch finding that he can do nothing without the Consent of his Ecclesiastical and Secular Stewards, is obliged to comply with them, even against his Conscience. Besides, he and the Bishops of that little Synod are forced to do a Thousand mean Things to get the Favour of those Elders, tho' they be Laymen; the Patriarch, to prevent his being deprived; and the Bishops, to have their Votes upon a New Election, because their Recommendation goes a great way with the *Turks* for the Nomination of a Patriarch. Which is the Reason why the Patriarch does not discover their Knavery in the Discharge of their Offices;

and the Bishops make them large Promises, if ever they come to the Patriarchal See by their Means, and cry down the Patriarch and other Metropolitans.

'Tis observable, That those *Greeks* who have studied at *Rome*, or in other *Latin* Schools, are so far from favouring the *Romish* Church when they return into their Country, that they make it their Business to exclaim against the Pope and the *Latin* Church, lest they should be suspected of approving some of her Doctrines. "The only Design of those *Eastern* Travellers, says the Author, is to cheat us of our Money, in order to buy a Benefice in their Country. Those Bishops, who write very submissive Letters to *Rome*, are not more sincere: They do it only to be well receiv'd, if they go thither, or to get some Money from the *Latin* Missionaries, under pretence of being good Friends to the Church of *Rome*, and allowing them the Liberty of Preaching in their Dioceses: But when they have attain'd their Ends, they declare against the Missionaries, and call them Hereticks.

The *Greeks* are generally very ignorant, unless they study among the *Latins*. If they can but read and write, they may pretend to the Highest Dignities of the Church; and when they understand the Ancient *Greek*, they style themselves *Philosophers* and *Theologians*: Which might be the true Reason why they hate and vex those who have studied at *Rome*. The Author gives an Instance of it, which I need not mention. Those who have studied in the *Latin* Schools, appear generally more Zealous against the Church of *Rome*, than those who never went out of their Country: Nor do they scruple to break their Oath of being always Orthodox, and endeavouring to persuade their Countrymen to acknowledge the Pope's Authority. On the contrary, they shun the *Latin* Missionaries, for fear of being suspected, and debar'd from Preferments. Our Author is of Opinion, that all the Foundations for the Use of the *Levantine* should be suppressed, since the Church of *Rome* gets no Benefit by it.

The *Latin* Missionaries are not allowed to preach freely, but in those Places where the *Franks* prevail, as in some Isles of the *Archipelago*, such as *Naxia, Tine, Lira, Santorini, Chio*, in those that belong to the *Venetians*, or in those Towns where there are *Roman* Catholick Consuls.

The *Greek* Church has no settled Revenue for the Maintenance of the Clergy, who live only upon free Gifts and Taxes laid upon the People. Each Parish is obliged to maintain its Curate; and therefore every House gives him so much a Year, either in Money, or in other Things. A Diocese is also taxed for the Maintenance of the Bishop. Besides, there is a General Tax upon every House, greater and heavier than the other, because the Payment must be made in Money. Part of that Sum is sent to the Patriarch for his Maintenance, and for the Debts and Necessities of the Church.

This last Paragraph leads me naturally to make an Important Observation. Tho' the *Greeks* live under the Dominion of Infidels, tho' they have no Tithes, no Church-Lands, in a word, tho' they are poor, they never thought of Changing the Ecclesiastical Government, and Introducing Presbyterianism among them. And therefore 'tis but a weak Argument to say, That the Reformed Churches abroad could not preserve Episcopacy, because they were not able to maintain their Bishops according to their Dignity. The Essence of Episcopacy does not consist in Wealth and Plenty. It was certainly a very Impolitical and Unreasonable Attempt, to suppress the Ancient Government of the Church; and the Reformation did very much suffer by it. However, it must be confess'd, to the Honour of the Foreign Protestant Churches, that they have a Due Respect for the Church of *England*. The Divines of the Church of *Geneva* gave a Remarkable Instance of it some Years ago.

XXIV. *Lucian*, a *Benedictin* Monk of *Mantua*, translated into *Latin* the Commentaries of *St. Chrysostom* upon the Epistle to the *Romans*, and published a Defense of that Father, against those who pretended that he extolled the Power of Free-Will to the Prejudice of Grace. That Book was printed at *Brescia* in the Year 1538. as it appears from *Gesner's Bibliotheca*, and the Abridgment of it published by *Simler*. It is not to be found at *Paris*; and *M. Simon* says, the most Learned Librarians of that City never

never heard of it. Cardinal Sadoleto was acquainted with that Monk; and commends him in Two of his Letters written to *Isidorus Clarius*.

There was at that time, says our Author, a Set of Men in Italy, who resolved to retrieve the Doctrine of the Greek Fathers, especially that of St. Chrysostome, who was followed by all the Eastern Churches. 'Tis highly probable that *Lucian* publish'd a Vindication of that Father with the same intent. He undertook to justify the Opinions of St. Chrysostome, that were generally rejected in his time, especially by the Thomists, because they appeared contrary to those of St. Augustin. But his Work had not the desired Effect. Not contented to vindicate St. Chrysostome, he attack'd the Schoolmen, and asserted that they had introduced a new Theology into the Church: Whereupon a Multitude of Angry Divines rose up against him, and had his Book condemned, and placed among prohibited Books in the Index, that was publish'd in the Name of the Council of Trent. *Sixtus Senensis* does frequently inveigh against *Lucian* in his *Bibliotheca Sancta*. That Monk had several great Men on his side, Cardinal Sadoleto, Cardinal Contarini, Matthew Guibert Bishop of Verona, and many other Learned and Celebrated Italians. But their Endeavours "proved insignificant, because the Master of the Sentences, and St. Thomas prevailed in the Schools. Besides, it was a great Piece of Rashness for *Lucian* openly to declare against the whole Race of Scholastick Divines, who were then uppermost.

XXV, XXVI. M. Simon says, those who desire to get a perfect Knowledge of Rabbinical Books, ought to have, besides the Rabbinical Bibliothèques of Buxtorf, Plantavivius, and Bartolucci, that of Rabbi Scebthai, printed some Years since in Holland, with this Title, *Scripte jescenim*, that is, *The Lips*, or rather *the Doors of those who are Asleep*. That Work, written in Rabbinical Hebrew, contains a great many Jewish Books, and is more valuable than other Rabbinical Catalogues or Bibliothèques, not only because the Author is a Learned Man, well skill'd in the Matter which he treats, but also because he saw a considerable Part of the Books mentioned by him; whereas Buxtorf does frequently quote them upon the Testimony of others, and therefore is sometimes mistaken. However it must be confess'd that Scebthai has transcribed the Bibliothèque of Buxtorf in some Places, and even some of his Faults.

The Bibliothèque of Father Bartolucci is much larger, and that Writer discovers a great deal of Rabbinical Learning. "But after all, says the Author, abating his Rabbinical Erudition, he has hardly any Skill in any other Sort of Literature, and does not understand the first Principles of the Critica Sacra. I shall not scruple to tell you, that in some Things which he should have known, he betrays a profound Ignorance. To render his Bibliothèque a useful Work, it should be abridg'd and reduced to one Volume. That Author, who has but little Judgment, seems to take delight in picking out of Rabbinical Books every thing that will make the Jews ridiculous, without much caring to do them Justice. He gives the Fictions and Allegories of the Rabbins like so many real Things.

The Author proceeds to give an Account of a Book of Rabbi Menahem de Lonzano, printed at Venice. It is entitled *Scete Jadoth*, Two Hands: Each Hand is divided into five Fingers, which are so many different Books. However there is but one Finger in the second Hand; the four last Books are wanting. Those who desire to have a further Account of that Book, may consult the Author.

He makes some other Observations upon the Bibliotheca Rabbinica of Father Bartolucci, and mentions some of his Mistakes. That Author knew not that *Moses Amyraldus* was a Protestant Divine, and a Professor of Divinity at Saumur. He suspects him to be a Jew * converted to Christianity. I have found that Mistake in Father Bartolucci: M. Simon takes no notice of it.

XXVII, — XXIX. When M. Simon publish'd his French Translation of the New Testament with Notes, it was

* One may easily perceive by the whole Passage of Father Bartolucci, how he came to suspect that Mr. Amyraldus had been a Jew.

censured by the late Bishop of Meaux. Upon these Words of St. Luke's Gospel, Ch. I. v. 35. *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Therefore also that holy Thing, which shall be born of thee, shall be called the Son of God*; M. Simon follows the Explication of Maldonat, who believes, that Christ is called the Son of God in this Place, only because he was conceived by the Holy Ghost. The Bishop censures the Translator for it, and says it is a Socinian Explication. M. Simon observes that Maldonat is not the first Author, who put such an Interpretation upon that Passage. It is to be found in a Book of Michael Servetus, who very much insists upon the illative Particle *ideo*, and renders it *quapropter*. Consider (says he) the word *therefore*: Observe the Inference: Mind the Reason why Jesus Christ is called the Son of God. *Pondera verbum quapropter, nota illationem, nota rationem, quare filius dei vocetur*. Tho' Maldonat knew that Servetus was the Author of that Explication, he did not scruple to follow it, and undertook to defend it against Calvin. That Jesuit went upon this Maxim: *We ought not to put a wrong Sense upon the Words of the Scripture in order to confute the Hereticks*: Non debemus literis sacris abutentes Hæreticos confutare. Tho' he owns (continues M. Simon) that this Passage does not prove the Divinity of Jesus Christ; he has undeniably asserted it in several other Places. Our Author infers from thence, that he has been unjustly censured by the Bishop for approving Maldonat's Explication, since it appears by several of his Notes, that he believes the Consubstantiality of Christ.

XXX. The Author has inserted in this Chapter an Extract of the Confession of Faith, that was sent to Francis I. by the Protestants of Germany, with the Remarks of the Paris-Divines upon that Confession. This Piece was extracted from the Records of the University of Paris. The Bishop of Senlis informed the Faculty, that the King's Interest required, that Twelve Doctors should be chosen to dispute with the Germans. Whereupon the Faculty deputed Two Doctors to the King, who represented to him that the Hereticks should not be allowed to enter upon a dispute with them. The King was willing that Melancthon, and some other Lutheran Divines, should come into France to treat of Matters of Religion. The Faculty writ a Letter to the King, importing, that the Germans should send their Articles to his Majesty, and that they would examine them. The King approved their Proposal, and having received Twelve Articles of the Lutheran Divines, sent them to the Faculty. Those Articles were drawn up by Melancthon. I shall only mention Two. The First concerns the Government of the Church. The Germans acknowledge that the Ecclesiastical Polity is a holy and useful Thing, viz. * * That there should be Bishops over many Ministers, and that the Roman Pontiff should preside over all the Bishops: *Item ut Romanus Pontifex præsitet omnibus Episcopis*. The Paris-Divines declared, that the Ecclesiastical Hierarchy, and the Pope's Monarchy are of Divine Institution. *Theologi Parisienses in sua instructione declarant, Hierarchiam Ecclesiasticam esse institutam jure divino: Similiter eodem jure divino Monarchiam esse potestatem Papalem, cui adjungitur Episcopalis dignitas & Papalis*.

Upon the Sixth Article concerning the Eucharist, the German Divines say: *Ex verbis Christi, dum ait, hoc est corpus meum, hic est sanguis meus, nefas est aliud colligere, quam in sacramento veram veri corporis & sanguinis Domini presentiam*.

It appears from the Answer of the Paris-Divines to those Twelve Articles, that they were not inclined to promote a Reconciliation between the Protestants and the Church of Rome.

XXXI. Robert Stephens kept Correspondence with the Protestants of Germany, and did not scruple to print some

* Ineptè Calvinus, ut Serveti novi Ariani argumentum effugeret, interpretatus est, *vocabitur*, id est, *declarabitur* filius Dei. Quomodo enim cum hac interpretatione ratio Angeli coherere potest: *Ideo quod nascetur ex te sanctum vocabitur filius Dei*? Non debemus sacris literis abutentes Hæreticos refutare. Maldonat. in loc.

* * I am obliged to translate word for word, because the Author does not quote the Latin.

of

of their Books. He printed in the Year 1529 a Discourse of Melanchthon entitled, *Philippi Melanchthonis de Arte dicendi Declamatio*, wherein that Author does very much reflect upon the Scholastick Divines. Melanchthon observes among other Things, that a Doctor explaining these Words in *Genesis*, Melchisedech Rex Salem panem & vinum obtulit, took the word Salem to signify Salt, and made several Observations upon the Nature and Properties of it. Nuper quidam ex Magistris nostris, cum enarraret ea quæ de Melchisedech in *Genesis* prodita sunt, Rex Salem panem & vinum obtulit, non advertens Salem loci nomen esse, multa de condimenti vi ac natura disseruit: Imposuit enim bono viro vocum affinitas.

XXXII. This Chapter contains an Account of a Book, written by Dom Innocent Masson General of the Carthusians against the Abbot of la Trappe. There is nothing in it that deserves to be inserted here.

XXXIII, XXXIV. The Abbot Faydit publish'd some Years ago several Remarks upon Homer and Virgil, and upon the Style of the Holy Scripture, &c. That Book is full of Chimerical Observations. The Author pretends to find in Virgil several Prophecies concerning Jesus Christ, and does very much insist upon the Sibyllin Oracles. M. Simon confutes the Notions of the Abbot in these two Chapters. His Remarks are very solid and judicious: It was an easy thing for him to obtain a compleat Victory in such an Engagement.

II.

LUCULÆ BOREALIS D.

XXVI. Novembris MDCCX. Giesæ

Hassorum observatæ à JO. GEORGIO

LEIPSICK.

M. Buddeus has lately publish'd a Moral Theology. *Johannis Francisci Buddei Theol. D. & P. P. Institutiones Theologiae Moralis, variis observationibus illustratae.* Lipsæ. 1711. in 4to.

VIENNA.

AN Account of the Funeral Service, performed at the Obsequies of the late Emperor, is newly come out.

Apparatus Funeris, quem JOSEPHI I. gloriosiss. memorie Romanorum Imperatoris, solennibus exequiis & supremi diei celebritati in Sacra Augustinianorum Basilica aulica mense Junio Anni MDCCXI, rite peragendis fieri jussit Augustissima Imperatrix Vidua Regens. Viennæ. 1711. 'Tis a Book of 13 Sheets in Folio.

M. Fischer von Erlach, Chief Surveyor of the Emperor's Buildings, designs to publish a noble Work containing the several sorts of Architecture used among the Syrians, Persians, Greeks, Romans, &c. taken from the Remains of ancient Buildings, or from Medals, Historians, and Travellers. He will also give a Specimen of Gothick, and Moorish Architecture. The Description of all the Figures will be compos'd in the French and German Languages by M. Herous, the Emperor's Antiquary.

LIEBKNECHT, Mathematicum ibidem
P. Ord. Designatio.

DI E XXVI. Novembris 1710. h. VI. vespertina admonitus a nonneme versu plagam Septentrionalem arcum amplum & lucentem conspexi, cujus latitudinem 2 aut trium circiter pedum sensus judicabat. Non tamen amplius aderat splendor proprie talis, qualem conspexerat primus observator, sed lucula diversæ claritatis: Nam pars convexa obscurior erat concava. Vix 10. minuta horaria Phænomenon durabat, id quod amici plurimum honorandi literæ confirmarunt. Arcum istum ab initio longe fuisse clariorem eo facilius credidi, quod me aliisque presentibus lucula sensim sensimque accrescebat. In ipso arcu lucente & alibi passim apparebant stellæ, sed intra ambitum arcus ea erat obscuritas, quæ omnem stellarum conspectum nobis eripiebat. Quod locum Phænomeni atque magnitudinem attinet, tenendum est, quod Cephæus Meridianum vix reliquerat, cum stella in cauda Draconis verticem fere arcus occuparet. Crura arcus horizonti insisterant, (quantum propter adstantia ædificia judicare poteram,) comprehendebatque arcus ipse fere ursæ majoris stellas septem, & ex altera parte curvatis propemodum pedem Herculis attingebat. Dico propemodum: Non enim ob obstacula & nubes totum mox coelum obtegentes accurate de stellis ipsis judicare potui. Affirmat nonnemo, se vidisse sub finem luculæ in peripheria micantem ursæ majoris stellam. Doleo omnino vices, quæ nec initium mihi istius Phænomeni intueri, neque etiam instrumenta conquirere permittebant, ut omnia accuratius observare licuisset. Non ingrata tamen fuit observatio Amicis, quibuscum eam communicavi, & quos inter Celeb. Hoffmannum, Observatorem Regium Berolinensem atque Illustriss. Societatis membrum, nominasse sufficiat; id quod me permovit ut publici tandem juris facerem. Est nonnemo, qui *Iridem Lunarem* fuisse laboriose admodum evincere conatur. Sed rationes ejus id mihi non persuadent. Investigationem itaque causæ hujus Phænomeni aliorumque luminum Borealium, de quibus in Miscellaneis Berolinensibus ab illustri Leibnitio aliisque varia annotata leguntur, Physicorum industria adhuc relictam esse censeo.

PARIS.

THE Abbot de Villiers has sent to the Press several Letters in Verse. The Difficulty of Writing History; the Reasons why Sermons do little good; the true Elegance of the Style; Prosperity and Adversity, &c. are the Subjects on which those Letters run. The *Art of Preaching*, and the Poems upon Friendship will be reprinted in this Collection with great Alterations.

The Abbot de Villiers is the Author of the Letter upon the Opera, mentioned in the 268th Page of these Memoirs.

AMSTERDAM.

A Bookseller of this City is printing several Sermons of Mr. Berthaut, an Eminent Divine of the Ancient French Church in London. Those Sermons will shortly come out.

LEIDEN.

A New Edition of *Herodotus* is actually in the Press. M. Gronovius has the Direction of it.

ROTTERDAM.

MR. Fritsch and Mr. Bohm are printing a new Edition of *Anacreon*.

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)